in every vesicle of the great tree. They realised the
Universe as a living organism—an organism of which God
Himself is the in-dwelling life and vitalising power, which cannot
•exist for one moment without Him ; an organism in which
His Divine Will and Wisdom need resort to no contrivance.
such as that of an artisan who makes a watch and who,' to
get over difficulties, has to hit upon a plan for making the
hands go round on account of their nati^al inertness. Accord- •
ing to them, the universe is a living organism in which His
Divine Will and Wisdom, move evenly and steadily onward
from the beginning through all times towards the ever higher
and higher purpose that is to be. There is not a single object,
not a single creature, not an inch of space which is not
protected by Him. Should He, the Central Force, remain
inactive, even unwary creation disappears in a moment.
A mighty and overwhelming deluge sweeps off the length
and breadth of the universe. The glory and beauty of all
created works vanishes for ever into that primeval nothing-
ness from which they came. He is therefore not only *Sarwan-*
taryami but also *Sarwa Viswabharitha* containing within

Himself the world of time and space, to which our conceptions of sense and intellect, quality and quantity, substance and attribute, cause and effect apply, and like the light of the reviving sun, like the breath of balmy breezes, like the joy of vernal showers, pervades, encompasses, protects and perfects all.

Now we shall be able to realise how the Supreme Being, the One all-investing and all immanent Life, the One marvellous Presence, the One Universal, detaches and apportions Himself into countless individuals and again and often reunites these into the same spirit, into the same undifferenced humanity all the world over, as it were, into an identity of thought, heart and aspiration, and how He is the ultimate common background of all finite selves, the underlying miity of consciousness, binding the world into a homogeneous